

# THE EVANGELIST.

VOL. II.

JUNE, 1825.

No. 6.

FOR THE EVANGELIST.

## AN EXPOSITION OF PHILIPPIANS ii. 10, 11.

This portion of scripture, like many others in the word of God has been perverted. It has been quoted in support of a doctrine, which can find no support, either from this, or any other part of scripture, when rightly interpreted and understood;—I mean the doctrine of universal salvation. Those who believe in this doctrine place not a little reliance on this declaration of the apostle in proof of it. Their idea is, that when it is said that every knee shall bow, and every tongue confess, it amounts to an assertion that all men sooner or later, will become the true and spiritual worshippers of the Lord Jesus Christ. I propose to examine the passage and see whether this be its meaning.

It is a quotation from the 45th chapter of Isaiah. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me, every knee shall bow, and every tongue shall swear."

The word *swear*, is in the New Testament rendered *confess*, which is a literal translation from the Septuagint, from which, it is probable, the apostle made his quotation. In view of those therefore who translated the Hebrew Bible into the Greek language, *swearing to God*, must be a phrase of synonymous import with *confessing to God*. By ascertaining the meaning of the latter, we shall of course, have the meaning of the former.

But before I proceed to inquire what is meant by *bowing* and *confessing* to Christ, it will be proper to notice *who* are to be made to bow and confess. The passage informs us, that it is "of things in heaven, and things on the earth, and things under the earth." This, I suppose, it will be acknowledged, is a periphrasis for the universe. By things in heaven, we are doubtless to understand the inhabitants of heaven; by the things on earth the inhabitants of the earth; and by the "things under the earth," those who are in the state of the dead; together with the fallen angels, who are declared to be cast "down to hell, and delivered into chains of darkness, to be reserved unto judgment." All the created intelligences, of whatever moral character, who occupy the three worlds, of heaven, earth, and hell, constitute, then, those that must bow the knee to Christ. And here I cannot but remark that the passage under consideration, if it prove any thing in



favor of universal salvation, proves too much ;—unless the advocates of that doctrine suppose that Christ died for *fallen angels* as well as *fallen men*. For if all the inhabitants of the universe are to be made to love and serve Christ, the fallen angels, must, of course, be included in the number. But does the bible teach us that there is any provision made, for the salvation of this class of beings ? Did Christ *die* for them ? We read that he “tasted death for every *man* ;” that is for all mankind.—Also that at the birth of Christ, the angelic host sang in the hearing of the shepherds ;—“Glory to God in the highest, and on earth, peace, good will towards *men*.” “For unto *you* (unto men) is born, this day, in the city of David, a Saviour which is Christ, the Lord.” Here is a Saviour for *men* ; but not for devils. How then can they be saved ?

I will now inquire what is meant by bowing the knee to Christ ; and confessing to Christ.

To *bow down*, and to *bow the knee* are forms of expression often used to denote subjection. Thus the dream of Joseph gave offence to his brethren, because according to it their sheaves made obeisance to his sheaf. “Shalt thou,” said they to him, “indeed reign over us ? or shalt thou have dominion over us ?” And thus, too, when this same Joseph was made governor over all the land of Egypt, and made to ride in the “second chariot,” they cried before him, “*Bow the knee*,” in token of subjection to him. So bowing the knee to Christ, and confessing to Christ, (for the latter mode of expression I take to be of the same import with the former) denote subjection to him. But this subjection may be either *voluntary* or *forced*. In respect to the angels of heaven, it is *voluntary*. It is their pleasure to serve him. With the utmost cheerfulness and delight, they cast their crowns at his feet, and ascribe to him, the glory which is his due. In respect to a part of Adam’s race, too, this subjection will be voluntary. All, who are the true and sincere disciples of Christ, serve him, not by constraint but willingly. Of their own free choice, they yield themselves up into his hands, and are desirous of employing their every faculty in the promotion of his glory.—But as it respects *wicked men* and *devils*, this subjection will be forced. They will not submit to Christ, because they perceive any beauty in his character, or take any pleasure in his service ; but because they will find resistance to him to be vain.

Hence the subjection of the finally impenitent is spoken of in the scriptures, in very different language from that which is used to denote the subjection of the righteous. That of the *latter* is thus expressed : “Thy people shall be willing in the day of thy power.” “A new heart also will I give you, and a new spirit will I put within you.” “But now in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ.” Those who are subjected to Christ in this way, are sweetly influenced to lay aside their opposition, and to devote themselves to his service.

That of the former thus :—“Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter’s vessel.”—“Agree with thine adversary quickly, while thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.”—“The wicked shall be turned into hell, and all the nations that forget God.”

An enemy may always be considered as subdued, when he is placed in



a situation in which, he can do no further mischief. In this way rebellions in civil governments are quelled. When you take from the rebels their weapons, and confine them in prison, and thus render them incapable of injury to the government, they are with propriety said to be subdued. And thus will Christ subdue his final enemies. He will take from them all the armour in which they trusted, bind them hand and foot and cast them into outer darkness.

But it may be asked, "Are not wicked men and devils *now* in subjection to Christ?" Not in the full sense of the passage under consideration. They are, it is true, subjects of his moral government; and he can control them according to his pleasure; but he does not, in general, compel them, in this world to an acknowledgement of him as their Sovereign Lord. This however, we are assured, he will do, before he shall resign the kingdom which he holds as Mediator. "For he must reign till he hath put all enemies under his feet." I have said that wicked men and devils are not brought into subjection in this world in the *full sense* of the passage I am considering. But to a certain extent they are *here* made to bow and confess to Christ. This is sometimes the case with them in view of alarming Providences; such as a raging pestilence, or desolating storm. At such seasons the most stout-hearted have been made to tremble, and to acknowledge the hand of the Lord. The same has frequently been found true, in seasons of religious revival. Even the scoffing infidel, has then been known to confess, that the Lord was with the people of a truth, and that wonders were indeed wrought by the power of the holy child Jesus. A striking instance of this kind of subjection we have in Judas. He had wickedly betrayed his Lord and Master into the hands of sinners; yet, after all, he was compelled by the power of his conscience to declare, "I have sinned, in that I have betrayed the innocent blood"—a declaration which condemns himself, and puts honor upon the Saviour.

Another instance, if ecclesiastical history is to be credited, is found in Julian, the apostate. Though this man had traduced the religion of the gospel, and done every thing in his power to discredit its triumphs; yet was he ultimately made to bow to Christ. Having received a wound from a Persian lance, which he foresaw would prove mortal, he caught a handful of his blood, and casting it into the air, exclaimed "O Galilean, thou hast conquered."

Not only *men*, but *devils* also have, in some instances, acknowledged their subjection to Christ in the present world. At his word they were forced to leave those whom they had long possessed. Without his permission they could not enter the herd of swine. They even put themselves into the attitude of suppliants, and besought his favor from time to time. Thus they gave an attestation to his divine mission, and acknowledged him, the sovereign Lord. But the *day of judgment* is the time, when the words under consideration will be verified in their full extent. So the apostle Paul informs us. In the 14th chapter of his epistle to the Romans, he thus interrogates them. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." It is then added; "for it is written, As I live, saith the Lord, every knee shall bow to me; and every tongue confess to God." So then, the conclusion is, every one of us, shall give an account of himself to God." Here then the period is fixed, when all must sub-



mit to Christ; viz. when they appear before him to give up their account. In perfect agreement with this idea is the account which we have in the 15th chapter of the 1 Cor. about Christ's resigning the mediatorial kingdom. Speaking of the time, when all the disciples of Christ shall be raised incorruptible and glorious, the apostle observes, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and authority and power. For he must reign till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the son also himself, be subject to him that put all things under him, that God may be all in all." At the end of the world, then, or at the day of judgment, which will be at the end of the world, Christ will subdue all things unto himself, or finish the work of conquest assigned him.

Now, if bowing the knee to Christ and confessing to him, mean that all are to be subdued in heart, and made his willing and obedient subjects, then the unavoidable consequence is, that in that great day, he will have no enemies to condemn. And is it so? Will he have none to condemn? Let the Bible furnish an answer. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom, prepared for you, from the foundation of the world.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal." From the result of the judgment it is obvious, that the passage under consideration cannot mean, in respect to all, a hearty and voluntary subjection to Christ; but simply a *forced* acknowledgment of the righteousness of his character, and the equity of his administration. By *forced* acknowledgement I do not mean, that the wicked will be compelled to make any concessions contrary to the conviction of their own minds; but that they will then be convicted of their iniquities, and own that the claim of God to their hearts and services is a righteous claim. But this conviction will not ensure right affections of heart. It does not in the present world. How often have we seen persons, thus convicted; taking all the blame of their iniquities to themselves, and justifying the ways of Jehovah; who yet gave no evidence of being conformed to his image? So, I apprehend, it will be at the day of judgment. While sinners will be convinced of their wickedness, and stand trembling in awful amazement before their judge, they will feel no union to his person, nor possess any love to his character. Of this conviction the apostle Jude thus speaks; "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to *convince* all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against him." By the light of divine truth upon their minds, Christ will constrain them to an acknowledgement of their guilt in setting him



at nought ; and thus will they be made to bow the knee to him, and make confession to the glory of God the Father.

If the exposition now given be correct, it is obvious to remark, that the finally impenitent will hereafter be covered with shame and confusion.

This necessarily results from the fact, that they must all bow the knee to Christ, and confess him to be the righteous God. Among the enemies of the Lord Jesus, there are some who consider him as an impostor ; and treat the whole system of Christianity as a cunningly devised fable, fit only to amuse the credulous, and designed to lead the ignorant into error. Others there are, who believe in the truth of divine revelation, and in the necessity of being interested in the merits of the Saviour's death, who still do not become his disciples. His religion requires too much self-denial to gain their affections, and secure their homage. But *all* his enemies, whether open and avowed infidels, or mere speculative believers, must be compelled to bow the knee to him. And O ! what shame will cover them, while they stand at his judgment-seat crimsoned with the guilt of rejecting his invitations, and trampling upon his blood ! Think of this, ye who are now ashamed of Christ ; who stand aloof from his people, and restrain prayer before him ! Think of the wretchedness of your condition, if you should not submit to Christ, cheerfully and heartily, before the day of your probation comes to an end !

W. A.

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FOR THE EVANGELIST.

### CITIES OF REFUGE. NO. III.

Having in a former number, pointed out a resemblance between the manslayer in Israel, and the cities of his refuge, and that of sinners and the gospel, my object in this, is to point out several particulars, in which this resemblance fails ; because the refuge typified is infinitely *more excellent* than its antetype. *For in all things Jesus hath the pre-eminence.*

1. The Israelitish cities of refuge, merely rescued the refugee from the avenger of blood, and saved him from present death. No other benefits were conferred on him, who took refuge in this city. With respect to other transgressions, of which he might be guilty, the city of refuge afforded him no benefit. By taking refuge in the city, he did not secure the favor and enjoyment of God. And even the protection, which was granted him, was secured by a kind of bondage. He must remain for a season, confined within that city.—Not so the man who flees for refuge to Jesus Christ. He is not merely delivered from the avenger of blood ; but he is brought into the glorious liberty of the sons of God. He becomes a citizen of Zion. He is adopted into the family of Christ, and made an heir of God and a joint heir with Christ, to an inheritance, incorruptible, and undefiled, and that fadeth not away. He is not only justified from all things, from which he could not be justified by the law of Moses ; but he is set free from the reigning power of sin, that he should no longer obey it in the lusts thereof. And being justified by grace, he



has peace with our God through our Lord Jesus Christ. He is allowed near access to his Heavenly Father in prayer ; for the spirit of adoption is sent forth into his heart, crying, "Abba Father ;" and his communion is with the Father, and his son Jesus Christ. God is not "ashamed to be called their God, for he hath prepared for them a city."

2. The Israelitish cities of refuge, afforded no protection to the real murderer. It was only the man, who had slain his neighbour *unintentionally*, who could be admitted to the privileges of these cities. If the wilful murderer fled to them, he was to be dragged thence ; and after his guilt was ascertained before the proper tribunal, he was to be delivered up to the avenger of blood, to be put to death. No satisfaction was to be taken for his life, that he might live. Nor were these cities to be a refuge from punishment, for any other crime. If the manslayer had been guilty of any other offence, such as theft, robbery, or blasphemy, the law would pursue him for such offence, even within the walls of the city of his refuge. For crimes like these, he was as liable to suffer *there*, as in any other city of Israel.—But with that refuge for sinners, which the gospel reveals, the case is very different. This is a refuge from the avenger for *real crimes*. For crimes, too, of the deepest malignity ; for crimes of every description, one only excepted. It is a faithful saying, that Jesus Christ came into the world, to save even the *chief of sinners*. His precious blood applied to the guilty soul, cleanseth from *all sin*. The Jewish cities of refuge did not even hold out a virtual invitation to those, who were guilty of *any* real crime, to seek protection there. But in the gospel, there is not merely an implied, but there is an explicit and most urgent invitation, to the most guilty and ill-deserving of the children of wickedness, in the whole human family. To the most wicked man who can be named, through the precious blood of Jesus, salvation, an eternal refuge from the avenger, may be freely offered. The blood of Jesus has, in many instances, actually washed away the guilt of profaneness, of theft, of robbery, and even of murder. Sinners thus guilty have actually fled to Jesus and found refuge in him. There is, indeed, one sin, which he has said, shall never be forgiven ; neither in this life nor in that which is to come. This is blasphemy against the Holy Ghost. It is not to be supposed, however, that the blood of Jesus is not of sufficient value to atone for this offence ; or that the man guilty of it, could not be consistently forgiven, if he should exercise repentance. None are left to commit this horrid wickedness, but such as are given over to hardness of heart and blindness of mind, to fill up the measure of their sins, and ripen for that wrath, which is to come upon them to the uttermost. There is no sin of so great malignity, that the blood of Jesus is not sufficient to atone for it. There is no sinner so guilty and polluted, but that if he come to Jesus, he will find pardon, cleansing from sin, and protection from wrath : not one so much the slave of sin, so much under the bondage of Satan, but that, if he will flee to Jesus, he will be set free, and be brought into the glorious liberty of the sons of God. And if the Son shall make them free, they shall be free indeed. Let no one, however, hence take encouragement to continue in sin, and increase to more ungodliness. This must be a dreadful perversion of this most precious truth. It is not designed to encourage a continuance and increase of wickedness ; but to encourage a return to God, a forsaking of sin. It is calculated to save from despair, not to cherish presumption. To the humble and contrite among the chief of sinners, it speaks peace and consolation. To the awakened,



guilty soul, it opens a door of hope. But it does not say to any one, 'Continue in sin, that grace may abound.' There is no safety without the walls of the city of refuge. If any are encouraged from the mercy of God to continue in sin, while they are doing it, the avenger may overtake them, and they be "suddenly destroyed, and that without remedy."

3. The Israelitish cities of refuge, only secured to the refugee his temporal life. And even this, they could not secure but a short time; for like all others, he was subject to mortality. Though saved from the sword of the avenger of blood, he must nevertheless soon die.—But those who take refuge in Jesus are even *made alive* from the dead. They do not secure a life, which they before enjoyed, and of which they are liable to be deprived; but they actually *find life* in him. They are raised from spiritual death to spiritual life, being made partakers of the divine nature. Nor is this a life of short continuance, of which they may soon be deprived. No. They drink of the water which he giveth; and this water shall be in them a well of water, springing up to everlasting life. They are brought to a saving acquaintance with God, and with the Lord Jesus Christ. And this is life eternal, to know God, and his Son Jesus Christ, whom he hath sent. Said the Redeemer himself, who is the refuge of the sinner who flees to him, My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. Indeed, for this very purpose, was this refuge provided, that whoever cometh to it, might not perish, but have everlasting life.

4. The Israelitish cities of refuge were at a local distance from those, who had occasion to seek for protection in them. With respect to many, they must necessarily be at a considerable distance. So that the poor manslayer must necessarily be some time without the walls of the city, and liable to be overtaken and slain by the avenger of blood.—But with the gospel refuge for poor perishing sinners, it is not so. Neither God, nor Christ is at a local remove, from any sinner. Both God and Christ are always near at hand, and have brought their salvation nigh. The righteousness which is of faith speaketh on this wise, "Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from above. Or, who shall descend into the deep? That is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach, that, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved." Sinners, therefore, are not necessarily subjected to any delay, which may expose them a moment longer, to be overtaken by the avenger. They need not wait to travel to a distant country, or a distant city. But wherever they are, there the refuge stands, with open doors. Jesus, their only hiding place from the storm, is present. If they repent and believe the gospel, wherever they are, as to local situation, *there* they are in Christ Jesus. And to them, who are in Christ Jesus, there is no condemnation.

5. In the Israelitish cities of refuge, the manslayer had no security, but what depended on himself, that he should remain within the walls, and experience the protection there afforded. We have seen already, that if he ventured without the walls of the city, he was liable to be slain by the avenger. And there was no guard set over him, to keep him in his place of safety; nor any one, whose business it was to administer



caution and admonition ; nor was there any divine promise, that he should himself be disposed to keep within the city. Generally, in such a case, it might be supposed, the man would be likely to conform to the rules prescribed, and not expose himself. For usually, men are much more careful, with respect to the life of the body, than with respect to the life of the soul. But, they were left *to themselves* in this matter. And in some moment of inattention ; in the hour of intoxication, perhaps ; or presuming that the avenger was at a distance, and could not overtake them, until they could again return, they might venture without the bounds of the city, be surprised, and slain.—But here again, the gospel refuge has greatly the pre-eminence. True it is, that unless they, who flee thither, *abide* in Christ, they cannot be saved. If they abide not in him, they are cast forth as a dead branch. And alas, it is not less true, that if left to themselves, they would soon cease to abide in him. For they are still prone to go astray. But, they have a refuge, which never faileth. It is not left to themselves, alone, to determine whether they shall abide in Christ, or not. On the contrary, they have the promise of the faithful and unchanging God, for their security. There is, indeed, no ground for confidence in themselves, that they will not soon cease to abide in Christ. But in the promise of God, there is much firm ground for confidence. The assurance of the Redeemer is, He that drinketh of the water which I shall give him, shall never thirst ; but the water, which I shall give him, *shall be in him* a well of water springing up to everlasting life. And the Apostle Paul to the Philippians, spoke of being “ confident of this very thing, that he who hath begun a good work” in the heart “ will carry it on until the day of Jesus Christ.” And to the Romans he said, “ I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. And well might he indulge this confidence, since the captain of our salvation himself had said, He that believeth on the Son hath everlasting life, and shall never come into condemnation.

The subject all along has applied itself to the case of believers in Jesus, who have fled for refuge, to lay hold on the hope that is set before them. And it has shown, that they are in a most secure and happy situation. See a poor Israelite, who has been so unhappy, as accidentally to kill an unoffending neighbour. See him filled with anxiety and distress for the sorrow, in which he has overwhelmed the family and connexions of the deceased. See him torn away from his own family, who are also plunged deeply into distress, by the unhappy event. See him fleeing with all haste to the city of refuge. See the avenger pursuing him, perhaps with still greater speed. Do you not tremble ; are you not filled with anxiety for him ? Hasten ! hasten ! you are ready to exclaim ; tarry not a moment, until you reach the city. Open wide the gates ; clear the way ; let there be no hindrance. At length he has made good his escape ; he has entered within the gates of the city ; he no longer fears the enemy, and the avenger. Here he finds some consolation, and some joy. And are you not comforted in his comfort ? Happy escape ! you are ready to exclaim. Who shall not rejoice ?—But how inconceivably more full of consolation and joy, is the case of him, who has found refuge in Jesus ! He can never be dragged away from his secure retreat. His sins are all pardoned ; he is justified freely by the grace of God ; and being risen



with Christ, he shall also be glorified with him. His salvation, his eternal happiness is secure. It is secured by the immutable promise, confirmed by the immutable oath of Jehovah. Happy believer, may we say, thy consolation is strong indeed ! Stronger than the afflictions of life ; stronger than the fears of death ; stronger than the terrors of judgment ! Why shouldst thou not dismiss thy fears, since thy everlasting safety from the most dreadful and justly deserved doom, is so amply secured ? The eternal God is thy refuge, and underneath thee are the everlasting arms. He is a very present help in time of trouble. Why then shouldst thou fear, though the earth be removed, and though the mountains be carried into the midst of the sea ? Though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof ? Wouldest thou, then, rejoice to see the poor fugitive Israelite reach the city of his refuge in safety, and wilt thou not rejoice, with far more exceeding joy, with him, who has fled to Jesus, and found an eternal refuge in him ?

This subject has all along applied itself to unbelievers, no less than to believers. In the case of the fugitive Israelite, fleeing for safety, with the avenger at his heels, you are filled with anxiety, and earnestly desire, that he may make good his escape. Look, then, at the poor sinner. How much more dreadful, how much more alarming, is his situation ! He, indeed, is *guilty* and deserving of death. He has sinned against the Lord. He stands condemned. The justice of God pursues him. He is ready to drop into ceaseless misery. Death is near at hand, and destruction ready at his side. And are you not distressed for him ? Or is all your anxiety for the poor fugitive, who is in danger of losing his natural life, while you have none for the poor sinner, who is in danger of the prison of hell ? Will you not call after him and urge his escape ? And, alas, how many loiterers there are, on whom you may justly call ! How many, who are at ease in Zion ! who are careless and secure, as if no danger existed ! How many there are, who must awake from this security, or be miserable forever ! Will you not, then, call loudly upon them to awake, and flee to Jesus ? But alas, on whom am I calling for help ? Is it not on those, who are themselves in this awful danger, and who are yet so careless, as scarcely to think of the necessity of flight ? Instead of urging them to call upon others, should I not rather call upon themselves, to awake from their own security, and hasten to the city of refuge ? Impenitent sinner, you are to be addressed, as one in the utmost danger. The avenger is at your heels ; and unless you flee for refuge to the Saviour, the fatal blow must soon be struck, which must forever separate you from life, and from hope. But, see, a refuge is presented. The Saviour loudly calls and affectionately invites. Take refuge here, says he 'and you shall be safe and happy.' Awake, then, thou that sleepest, and arise from the dead, that Christ may give thee life.

MEMO.



FOR THE EVANGELIST.

## ON A FALSE GOSPEL. NO. IV.

*Is there not sometimes proclaimed a gospel, which gives a mistaken view of the character of the Lord Jesus Christ?*

It is quite common to hear the sentiment advanced, that it matters not what are our views of the Saviour, if we have but a right temper of heart. If we believe him to be possessed of a character, which he has not; if we chance to add or subtract an attribute, he will pity our weakness, and will still accept us and save us. Now, on the same principle, I can prove, that the Lord has accepted and been pleased with every act of worship, that was ever paid to an idol. What is an idol but a deity so altered, that he ceases to be divine? What was Jupiter but Jehovah disrobed of some of his essential attributes? His worshippers gave him a supremacy, something like that, which we ascribe to the Lord. It is true, his character was not, as we esteem characters, *very pure*. But, who can say, on the principle we are opposing, that the worshippers of Jupiter were not accepted of the Lord, as *his own* worshippers. If they called their deity by other names than those, which God has given himself, and by which, in the manifestation of himself, he has chosen to be invoked; this mistake in the name is a small circumstance, it will be said, which God will not regard. Nor will he be jealous, if they have disrobed him of most of his *essential* attributes. If they have *meant* to worship some supreme deity, and have given him the highest character they knew how to give him, still if the object of their worship *was* a creature and not God, they did about as well as they could, and will be accepted. I see not, on the principle we oppose, why this reasoning is not correct, and why we may not believe, that the whole herd of idolaters, in all ages, have been accepted of Jehovah, as having *meant* to pay their supreme worship to him.

If the Lord Jesus Christ was the creator of the world, and by him, as the Apostle asserts, were created all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: if all this is true of the Lord Jesus, I see not but those who give him a derived and dependent existence, alter his character, as essentially, from what is recorded in the gospel, as was the character of Jupiter from that of Jehovah. A Saviour who had no beginning of days, who is self-existent and almighty, differs in my view, essentially, from one, who was himself created, who is dependent, and who has no attribute, but that which is borrowed. I do not see that Jupiter and Jehovah differ more. If then the Lord Jesus possesses one of these characters, and we trust in a Saviour, who possesses the other, I cannot see but that we trust in another Christ, than the Christ of the gospel. I am willing to believe, that the error will be equally great on either side; that is, if the Lord Jesus Christ is a mere attribute, an emanation, an angel, or a man; we make as great a mistake, in giving him a divine nature, as is made by the Unitarian, if he is the Mighty God, the Everlasting Father, the Prince of Peace. If God has bid us put our trust in a mere creature, depending on him to cleanse us from sin in his blood, and purify us unto himself, a pe-



culiar people, zealous of good works, and we choose to trust in a Saviour, who has divine attributes, we surely rely upon one, who is not the Saviour revealed, and can have no more hope of acceptance, than those have, who are accused of depressing his character beyond the truth, as much as in this case we elevate it. It must be that the Saviour God as revealed, has some *essential attributes*; there are about him some things, of which if we disrobe him, we alter essentially his character, and make him another Saviour. Now can those, who trust in him, under these essentially altered characters, be all said to put their trust in the same Redeemer. Can a mistake like this be considered venial? God has given us a plain record of his will, and hence cannot have left the character of the Lord Jesus Christ, so indefinitely expressed, as to render it equally probable, that we shall conceive of him as human, or as divine. It is wicked, it argues an evil heart of unbelief, not to receive God's truth, in all its naked simplicity. If he has revealed a divine Saviour, and we trust in one who is not divine, then we assuredly rely on some other name, than that only name given under heaven among men, whereby we can be saved. And the same is true, if God has appointed us a human or angelic Redeemer, and we rely on one who "thinks it no robbery to be equal with God."

Now a gospel, which does not give the Saviour his proper character, must be a false gospel. It directs us to look for life to another than the true Redeemer. When the Israelites were bitten by fiery serpents, and Moses was directed to make one of brass, and put it upon a pole, that all who were bitten, might look to it and live; let us suppose that some descendant of Aaron made a serpent of iron, and placed it upon the top of a pole, in some other part of the camp; is it supposable, that looking to this iron serpent would have effected the same cure, as looking to the one made of brass? But, it might have been argued, that this is a very circumstantial difference, whether the serpent be of brass or of iron; and God will be equally pleased, if men look to the one, or the other. Now this would not be true. Those who had looked, in that case, to the iron serpent, had died of their wounds. But there would have been, in that case, far less difference between the two serpents, than there is between the Saviour who built all things, and one who was himself created, and so had a begun and dependent existence. In the case alluded to, it was not the figure of a serpent, that had the power to cure; this was effected by divine power, whenever the wounded Israelite obeyed the divine injunction, and fixed his eye upon the brazen image. Hence it might easily have been pleaded, that as the cure is to be effected by divine power, it is of no importance whether they look to the image of brass, or to the one made of iron. Now the appointment of our Lord Jesus Christ, to be our Saviour, does not stand on the same footing. He has in himself the power to cure our maladies. Hence if we look to any other than the very Redeemer, whom God has appointed, we fix our eye on one, who has not the ability to save, and we may cry to him in the hour of distress, as Jezebel's false prophets cried to Baal, but there will be none to hear.

There is the Saviour whom God has appointed. He does not consider it robbery to be equal with God, he built the world and governs it, will at last judge the beings he created, has all the honourable titles of the Father, possesses the same attributes, performs the same works, and claims and receives the same worship.

There is a Saviour set up, who is not eternal, who either emanated



from God, as the rays of the sun from that luminary, or has an angelic nature, and was the first and highest among the creatures of God, or is a mere man, born like other men, and is merely a delegated, finite and dependent Saviour.

Are these two Saviours the same? Are they so nearly the same, that the trust reposed in the one, will be accepted and answered to, by the other? Is there no reason to fear, that he who trusts in that *created* Redeemer, will find at last, that he has no interest in that self-existent Saviour, who comes travelling in the greatness of his own strength, and is, independently of all extraneous help, MIGHTY TO SAVE? If, of the one it may be said, This is the only name given under heaven among men, whereby we can be saved, will all this be equally true of the other? And is it of no consequence to which we look, and in which we trust? Will the blood of *either* cleanse us from all sin? Suppose, to the brazen serpent had been given life, and to effect the cure he must lick the wound, that had been made by the fiery serpent; in that case, would the serpent of iron, and which had no life, answer the dying Israelite the same purpose? The one had in himself the power to effect the cure, the other was a mere lifeless image. Would it have been no matter, in this case, to which quarter of the camp the wounded and the dying should repair for healing? So if the Saviour, whom Heaven has appointed, has life in himself, and has the power of conferring eternal life upon others; and we make the sad mistake of putting our trust in a Saviour, who is a creature like ourselves, will it answer us the same purpose, as if we had made application to the true, the appointed, the eternal Redeemer?

Agreed, if you please, that on the supposition, that there is no trinity of persons in the Godhead, and the Saviour proffered is a mere creature, *our condition* is as deplorable, as is the condition of the Unitarian, on the supposition that the truth is with us. If God has appointed us the Redeemer they describe, I have never put my trust in him. If he has appointed us the Redeemer, in whom we believe, *they* have not put *their* trust in him. These two beings, who differ as widely as *finite* differs from *infinite*, are still the very same, and Jupiter, and Moloch, and Baal, and JEHOVAH, may be the same; and the worshippers of idols may claim a seat in Heaven, as high and as glorious, as Abraham, and Moses, and Elijah, and Samuel, and Peter, and James, and John. Now can this be true? Did Jehovah give us a revelation, in which he has described the only Saviour so indefinitely, that we cannot know whether he built the worlds, or was himself a part of the worlds that were built; whether the government is upon his shoulders, or he is himself obligated to be in subjection to the authority of another; whether he can bestow on us eternal life, or needs to have his own being sustained, by the power that created him; whether he will at last judge the world, or will stand and be judged by a greater than himself, who shall then fill the throne; Did the wise God give us a revelation so indefinite? And has he, to mock our miseries, asserted it to be so plain, that the wayfaring man though a fool need not err therein? Is an absurdity like this to be imputed to God? Or must we believe, that we have a plain and intelligible revelation, and that the Saviour there revealed has a character, that none can mistake, unless a deceived heart turn them aside, and their disgust at the true Redeemer lead them to rob him of his glory? That gospel, then, which does not give him his true character, may safely be pronounced, *a false gospel.*

C. A. D.



FOR THE EVANGELIST.

MR. EDITOR,—Part of the following Essay, I once published in a newspaper. The whole is newly modelled, and the piece is much enlarged. Should it be considered as adapted to the design of the Evangelist, you are at liberty to publish it. B. S.

MEN INADVERTENTLY CONDEMN THEMSELVES.

To censure the conduct and principles of men requires neither labour nor expense. It is an employment, in which the tongue moves with wonderful ease, and surprising volubility. And, indeed, without some subject of censure afloat, the tongues of multitudes, like Pharaoh's chariot-wheels, would "move heavily."

It is the business of denunciation which gives currency to many an empty head, and fills up the farcical scene of a "tea-table talk," a party of pleasure, and a splendid entertainment.

But, it sometimes happens, that, in their eagerness to condemn others, men inadvertently touch upon topics which involve themselves. And it may be, that *they are quite as much disposed* to censure others, for what themselves allow, as they are to correct and reform themselves. But, such will do well to consider these words of the Apostle; "Thou art inexcusable, O man, whosoever thou art that judgest; for, wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

To illustrate and enforce this sentiment, I propose to advert to some of those things in which men complain of the conduct of their fellow men, and of the dispensations and designs of their Creator.

It is not unfrequent that we hear men censured for their want of "public spirit." Whenever there is an object to be accomplished, which is deeply interesting and important to the welfare of the community; an object, that requires enterprise, labour, and liberality; then do the multitude tell what *they would do*, if they were as able, as such and such an individual. Then do we hear them pouring forth, with abundant liberality, accusations of the selfishness, or the indifference, or the niggardly spirit of their neighbours.

But, do these very men, whose province it is thus to deal out censures to others, *show zeal and liberality for the public good, to the extent of their own abilities?* Do they exert all their influence, and use all the means, which God has put in their power, to maintain the good order of society, to meliorate the condition of the unfortunate, and to extend the happy influence of benevolence as far as man is known? If not, they are inexcusable; for, "wherein they judge others, they condemn themselves, because they do the same things."

Again, we hear our acquaintance condemned as wanting independence of mind, and decision of character—as having yielded too much to the influence of others, or as being swayed by the impulse of the moment. But who are those, that are generally the loudest in this kind of accusation? those that maintain a steady course, and a uniform consistency of character; or those that ebb and flow with every tide? You may rely upon it, when you hear men liberal in censuring others for indecision, that they themselves are the mere creatures of caprice, tossed about by every oc-



curing event, and driven by every "wind of doctrine." Such men, however, *inadvertently condemn themselves*.

Another thing, which is universally condemned, is *slander*; and it may with propriety be "the abhorrence of all flesh." For it robs the unhappy subject of it of what is most dear, and of what "the world wants wealth to buy." But, do all those, who load the newsmonger with disgrace, abstain from "the very appearance of evil," in this respect? Do they never circulate a report injurious to their neighbour, without *knowing that it is true*? Do they never strain circumstances, or give a wrong colouring to the conduct of others? or omit to mention something which will change the face of the story? Is it not a common fault to remark upon the foibles and faults, which charity should attempt to conceal? How many thus "Eat up the sins of the people, as they eat bread!" But, such men cannot stigmatize the slanderer, without condemning themselves; for "they do the same things."

Multitudes are loud in advocating religious liberty, and "the rights of conscience;" and for this we condemn them not. But, let them take heed how they condemn themselves, in this thing. How often is it the case with those, who condemn *creeds* and *formularies of christian doctrine*, that *they* fabricate creeds; and while they abuse others, for wishing to bring them over to a *particular standard*, to which they cannot conscientiously assent, they are irritated because others will not believe *their creed*, or at least *sanction it* by concurring with them! With such men, it is all in vain for an orthodox minister to plead that he cannot *conscientiously* give his vote, for the ordination of a man of the "liberal system;" for he will be called a *bigot*, a *knave*, and an *uncharitable man*. But, surely, if men condemn their neighbours for wishing to bring them to a standard of doctrine, which they cannot approve, *they* should never require those very men to sanction another formula of opinions to which their consciences cannot assent. Otherwise they condemn themselves, and are inexcusable.

We might proceed indefinitely to specify the things which men condemn in each other, and by which they indirectly condemn themselves; but enough has been said as a specimen—enough to lead persons to consider their own principles and conduct in every case, before they commence the business of denunciation. Self-interest requires this; because, otherwise, they become the judge in their own condemnation. Let every one inquire whether "he is without sin," before he presumes to throw a stone at another! How much happier might the community be, if all would, in this respect, "let their charity begin at home!" How many characters would be saved from being "tarnished by too much handling!"

But, we hasten to the objections which men make against the determinations and conduct of God.

Some complain of him for threatening everlasting punishment as the reward of transgression. They cannot see how it is consistent with infinite benevolence. They are persuaded, therefore, that if God fulfils his threatenings he will act the part of a tyrant.

But, are persons of such sentiments willing to see their own families defrauded, and otherwise abused? Will they take no pains to prevent the midnight plunderer and assassin from laying waste their inheritance, and destroying their life? Would they act the part of *benevolence*, if they did not endeavour to restrain the wicked? Would they act the part of an *affectionate father*, if they voluntarily suffered their children to be de-



prived of happiness by the lawless and abandoned? Is it the part of benevolence to let the wicked lay waste the happiness of the community?

It is then right to restrain the wicked *in this world*. It is necessary in order to secure the welfare of society. Why then may it not be right and benevolent to restrain the wicked *in the world to come*? It will not be denied that it is their pleasure to produce misery in society. And if the same disposition continue in the future life, what would prevent them from destroying the felicity of the redeemed, if God should not restrain them from venting their spite against them? How, then, would God show his benevolence towards his holy family, if he permitted their rights to be invaded by the lawless and profane? Is the father of a happy family accounted *a brute*, if, by his neglect, their happiness fails of being perpetuated? What language then would be adequate to express the character of God, should he permit the unutterable joys of the ten thousand times ten thousand before the throne to be put at hazard by the machinations of the wicked?

It is then the part of benevolence for God to restrain and punish the wicked in the future life. And, if so, it is benevolent to do it so long as the happiness of his kingdom would be in danger by their liberation. He may therefore do it *forever*; because so long as the inhabitants of Heaven continue to exist, which is as long as God's throne shall stand, their fruition might be interrupted if the obstinate transgressor were suffered to range without control.

The objector must give up his notions on this subject; or, to be consistent, he must consent to let the murderer and the villain destroy himself and family, and bear away the spoil with impunity. Otherwise he condemns himself and is inexcusable when he condemns Jehovah for his determination to punish the wicked.

Again some think it a hard case that God requires his creatures to love him supremely *for his intrinsic excellence* without taking into the account their own happiness as the moving cause. But, do *they* approve of the man who is friendly to them merely for the good that he hopes to receive? Do they esteem *him* who follows them for "the loaves and the fishes?" Do *they* not then require *disinterested friendship*? And why may not *Jehovah* require it in *his* friends? Such are inexcusable in condemning their Creator; for "they do the same things."

Again, some complain that *God is partial* "in choosing some to salvation," while he leaves others "to fill up the measure of their sins," and "to eat the fruit of their own devices." The objection would indeed be reasonable, if they could prove that God *deals unjustly* by those whom he leaves to perish. But this has never been proved. On the contrary, all that are in the world of despair, feel conscious that *their ruin was all their own*; that they might have been happy, but for their voluntary attachment to sin. And their consciences continually acknowledge; "Righteous art thou, O Lord, because thou hast judged thus."

In what respect, then, is God chargeable with injustice in permitting them to act according to their own pleasure? It can never be shown that they are not voluntary in their disobedience; or that Jehovah was unwilling to save them if they had repented and believed the gospel; or that they could not have complied with the terms of salvation, if they had been so disposed. The accusation is not therefore founded upon evidence; and those who make it *publish a libel upon the character of God*.



Besides, to deny Jehovah the *right of choosing his friends*, is to deny him what they claim to themselves. They hold it reasonable to select their own friends, and *to confer favours upon them* if they please. And if they do no injustice to those whom they do not select, what ground have such to complain of them, for *not conferring favours* on them? If a man give a token of favour to one who has *no right to expect it*, can *others, who had no right to expect favours from him*, complain that they are treated *unjustly*? Far from it. The very idea of a *favour* is something that *justice cannot demand*. And every man feels that he has a perfect right to confer a favour on whom he will. If, then, any condemn the Most High for partiality, because he chooses his friends and confers favours on them, *they ought to give up the right of conferring favours*—nay, *they ought to disclaim their right of having any friends at all*. Otherwise, their condemnation of God is inexcusable; for “they do the same things.”

Again, some complain of God for governing the world “according to the counsel of his own will”—for having “a plan of government.” But, in order to make their objection a *valid one*, they are bound to prove *that God cannot govern the universe justly with a plan*. Until this is done their logic must be lame. For if Jehovah can rule justly with a plan—with some one that might be adopted—then they have no right to object to the one which he has adopted, unless they can prove *that it is not a good and just one*. But let them bring forward “their strong reasons” to show, that he does not govern with unbending rectitude. And let them show also that *he cannot manage his affairs correctly* without becoming *the sport of contingency*. Unless they do this they are inexcusable; for they are not willing to allow God the privileges which they claim to themselves.

The husbandman, who is unwilling that God should manage the affairs of the universe, according to his own purposes, ought to have no plan in the management of his farm. If he sow seed, he ought to sow it at random, without minding whether it is in a proper place for its growth, and without designing to raise a crop.—He ought to disregard the seasons of the year, and to be as ready to sow garden vegetables in winter as at any other time. Nay he ought to be as willing to sow Canada Thistles, as any other vegetable. Upon his own principles he ought to be the mere creature of contingency, acting at hap-hazard.

In the same manner, the mechanic of like principles ought to propose no object to be accomplished by his mechanism. He ought to throw wheels, and pulleys, and timbers together *at random*; and if, at any time, he finds himself running into a plan, he ought to *throw himself upon some new contingency*.

The mariner, likewise, should put to sea without a compass, or a chart, to be tossed by every wind, and driven by every tempest. He should propose no harbour of destination, and no object to be accomplished by his voyage. He should fold his arms, and let his floating habitation be wafted wherever the rolling billows directed!

The language of each of these men should be—“I am unwilling that Jehovah should wield the sceptre of government *according to a plan*; and I, therefore, am determined not to have any myself!” Otherwise they are inexcusable—“For, wherein they judge another, they condemn themselves, because *they do the same things*.”



FROM THE UTICA CHRISTIAN REPOSITORY.

## AN ORDINATION SERMON.

EXODUS III. 11.

*And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?*

There is a striking analogy between the mission of Moses, to bring forth the children of Israel out of the bondage of Egypt, and lead them to the promised land, and the mission of ministers of the gospel, to deliver the chosen people of God from the bondage of sin, and lead them to the heavenly Canaan. And as Moses, in view of the magnitude of the work and the difficulties in the way, felt his heart sink within him, and desired to be excused from the undertaking, so it often is with the ministers of the gospel. Besides all the trials and difficulties and discouragements which common christians have, ministers of the gospel have many that are peculiar to themselves, of which no other person can possibly form an adequate conception. They are often placed in circumstances in which they know not what to do: They often meet with difficulties which they know not how to surmount; and are often pressed down with discouragements, under which they feel their spirits wholly sink. Instead of leading a life of ease and comfort, as many imagine, they lead a life of uncommon perplexity and trial; so that, instead of being objects of envy, they ought to be considered objects of commiseration. Moses, though the meekest man in the world, sometimes found his trials so great that he murmured against God for calling him to the prophetic office. Jeremiah was so overwhelmed with its difficulties that he once hastily resolved to abandon the work; and at another time, he impatiently cursed the day in which he was born. These, indeed, were great faults in some of the best men that ever lived: For, those who are divinely called to this work must not shrink from it. God has a right to require our services in whatever employment he pleases. The Lord was displeased at Moses, for so long trying to excuse himself: he was angry at Jonah, for attempting to flee from the work to which he had called him; and he will be equally displeased with us, if we refuse to run when he sends us, or to deliver his message when he requires it. But while we acknowledge it as our duty to submit to God, and bear whatever he lays upon us, it may be of use to us, as ministers, sometimes to contemplate the discouragements with which we have to struggle; and it may be of use to our people, sometimes to have them pointed out; that both they and we may be prepared to act with a full view of all the circumstances.

I propose, then, at this time, to point out some of the discouragements which attend the work of the ministry.

And, 1. One discouragement which attends the work of the ministry, is the great responsibility of the office. Moses felt it to be a great undertaking to deliver Israel out of Egypt. He felt that a vast weight of responsibility would rest upon him, if he undertook to go unto Pharaoh as the ambassador of the Lord of Hosts. The office of ambassador among men, is one of great responsibility. Matters of vast moment often depend upon the manner in which it is executed. It is not the life and fortune and honour of individuals merely, that is concerned; the interest of



states and kingdoms are at stake. A single act of unfaithfulness, a mistake in judgment, even, may involve the dearest temporal interests of thousands and millions, and extend its consequences to generations yet unborn. But the responsibility of an ambassador among men is nothing, when compared with that of a minister of the gospel. He is an ambassador from God. He is sent with a message from the Lord of Hosts to his rebellious subjects. The welfare of souls is at stake: the honor of God is concerned. Compared with these the interest of states and kingdoms are as dust upon the scale. An act of unfaithfulness in the ambassador of God, or even a mistake in judgment, will not be limited in its consequences to this world. It will have an influence upon the transactions of the great day and extend its consequences through a never ending eternity. What *man* can contemplate such a weight of responsibility, and not feel his soul recoil within him at the thought of undertaking it?

2. Another discouragement which attends the work of the ministry, is a sense of our incompetency. Moses felt this, when the Lord directed him to return into Egypt and deliver his people. "And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And Moses pleaded his incompetency as a reason why he should be excused, till the anger of the Lord was kindled against him on account of his reluctance to engage in the work. Jeremiah also pleaded his incompetency, when called to the work of a prophet, saying, "Ah, Lord God! behold I cannot speak; for I am a child." Even the great apostle of the gentiles was constrained to cry out, "Who is sufficient for these things?" And if such men as Moses, and Jeremiah, and Paul, had such a sense of their incompetency, what must *we* have, whose qualifications are so immensely inferior to theirs? We have not the privilege of speaking with God face to face, as a man speaketh unto his friend. We have not the spirit of inspiration, to dictate when we should speak and when we should be silent; and to suggest every word we should say to every man. We have not the power of working miracles, to stamp the seal of divine authority upon our message. We have the bible, indeed, to guide us in the great and arduous duties of our calling. But how deficient is our knowledge even of that? For although the essentials of christian doctrine and practice are so plain that the wayfaring man though a fool need not err, yet, how many passages do we meet with in the sacred volume, concerning the exact meaning of which we are unable to satisfy ourselves? How desirable, in order to an accurate and thorough knowledge of the scriptures, is an acquaintance with the original languages in which the bible was written; and yet how little time we have to attain it? How important it is to have the powers of our minds strengthened and invigorated by the study of the sciences, and especially our reasoning powers, that we may be able to detect and expose the false arguments of errorists, and may so state and enforce the truths of the gospel, as to carry conviction to the understanding and conscience of our hearers; and yet, how very limited are our opportunities for this purpose? How important it is for us to have an accurate knowledge of the human mind and its operations, that we may know the process by which men arrive at the conclusions they form, and be able to guide them into the truth? How important is an accurate knowledge of human nature, that we may know how to approach every man, and be able to avail ourselves of every avenue to the human heart? And yet how conscious must we be that the progress we have



made in these things, is but just sufficient to disclose our own deficiencies? How important it is that the ministers of the gospel should be scribes well instructed in the kingdom of God, and be always able to bring forth out of their treasures things new and old; and know how to give to every one a portion in due season? How important that they should be able to stop the mouths of gainsayers, to convince and reclaim the erroneous, to strengthen the weak, to confirm the wavering, to comfort and edify the advanced christian, and to defend the truth against the art and zeal and learning of men of corrupt minds? And yet, how many and how mournful are the proofs of our incompetency to do all this? How important it is that the ministers of the present dispensation, as well as those of the old, should bring forward beaten oil for the service of the sanctuary; that they should come to their people with discourses well studied, carefully arranged, and fully digested in their own minds, and not consume the precious time of their hearers and wear out their golden opportunities with the crude and undigested effusions of the moment? And yet, how many, how very many, are the occasions, in which we are compelled to come to our expecting people, with little or no previous preparation? And how dreadful is the feeling, which the minister of the gospel has, who loves the souls of his people, when he is going to meet them, and is conscious to himself that he has nothing to say? No one can tell but he that has felt it. When we consider, then, how great is the responsibility of the office, how great and arduous are its duties, and how very incompetent we are, what minister can help exclaiming, with the prophet, "Ah, Lord God! behold I cannot speak; for I am a child?"

3. Another discouragement which attends the work of the ministry, is our unfitness of heart. A sense of our intellectual incompetency is a very great discouragement; but a sense of our moral incompetency is a much greater one. The work of the ministry, more than any other, calls for the lively and vigorous exercise of all the christian graces. Those persons make a dreadful mistake, who suppose that any degree of speculative knowledge, without personal piety, can qualify a man for this work. The lively and vigorous exercise of the christian graces is necessary to prompt a man to the faithful performance of its duties; and the faithful performance of its duties will create new occasions for the exercise of the christian graces. This work calls for the exercise of an ardor in the service of God that nothing can damp, and a zeal that nothing can quench. It requires a regard for the glory of God that nothing can divert, and a concern for his honor that nothing can overcome. It calls for the exercise of a benevolence towards man that never becomes weary, a concern for souls that nothing can diminish. It demands the most unlimited self-denial, the most unwavering perseverance, and the firmest constancy. It furnishes daily occasions for the exercise of patience and meekness towards men, and of submission to the will of God. A minister of the gospel needs to have a mind perfectly weaned from this world, and abstracted from earthly things, and to have the most lively and abiding sense of divine and eternal realities. He needs to have a constant spirit of prayer, and to maintain a continual intercourse with heaven. But, alas, the minister of the gospel is a man of like passions with other men. He has the same corruptions of heart to struggle with, and the same great adversary ever watchful to get an advantage against him. He is exposed to the same temptations with other men, and to many which are peculiar to himself. And, like other men, he often yields to tempta-



tion, and pierces his heart through with many sorrows. We are men of unclean lips, and we dwell among a people of unclean lips; and we have, like others, daily occasion to lay our hands upon our mouths, and our faces in the dust, and to cry, "unclean, unclean; God be merciful to us sinners."

4. Another discouragement which attends the work of the ministry, is the manner in which many attend to our ministrations. We come to them with the message of the Lord of Hosts: We bring the words of eternal life and eternal death: Our message is solemn as the great day, and awful as the retributions of eternity. But how do our people attend to it? There is one class, who are constant in their attendance at the place of worship, but appear never to listen to what is said. A variety of motives induce them to attend. But though present in body, they are absent in spirit. Their minds are wandering with the fool's eyes to the ends of the earth. And they go home as uninstructed and unmoved as they came. And if they are inquired of, they cannot tell the text, nor the subject, nor an idea that was advanced. Their excuse is, that they have such *poor memories*. But if they have heard a tale of scandal, or a foolish story, their memories are sufficiently retentive. The sole reason is, want of attention. When the preacher knows this, is it not discouraging?

Another class are constant in their attendance, and they intend to hear all that is said. But they are so indolent, and it requires so great an effort, that they listen only at intervals. The most solemn and awful declarations of the great God excite so little interest in their minds, that their attention is diverted by the merest trifle that catches their eye, or strikes upon their ear: and before they are aware of it, a long train of vagrant and foolish thoughts crowd in, and much of the discourse is lost. And thus it happens, that by hearing a part, and losing a part, they are liable to misunderstand what they do hear, and to suppose the ideas communicated were different from what they really were. Or if they do not misunderstand, and receive a positive injury, yet, by hearing only detached parts, they receive but little instruction, and make little or no progress in the knowledge of divine things. When there are so many indications that a large portion of our hearers are of this description, must it not be discouraging to us?

Another class are very inconstant in their attendance. Perhaps they come only a part of the day, and are absent a part: or, perhaps they come one day, and are absent another. Or perhaps they come one day and are absent several days. Now, the effect of this upon the hearers, if they listen ever so closely when they do come, is very similar to that on those who listen only at intervals. For if the preacher is endeavoring to give his people a course of systematic instruction, they hear only a part of it, and lose a part; and thus they fail of seeing the connexion and harmony and consistency of what they do hear, and it does them but little good. The knowledge of this fact must be very discouraging to the preacher. But there is another effect which the inconstant attendance of the people has upon the preacher's mind. When he knows that absence is voluntary, he cannot but feel deeply sensible that it is an expression of contempt, not merely for *him*, for that is comparatively a small matter, but for his message. When you voluntarily absent yourselves, the language of your conduct is, that you may as well stay away, as to hear such a man and such preaching. Indeed the language of it is, that such



preaching is in your view so much worse than useless, that the considerations of attendance on public worship being a commanded duty, and the influence your example will have on society, are not sufficient to induce you to attend. When the preacher knows that his message is thus regarded, must he not feel discouraged?

5. Another discouragement which attends the work of the ministry, is the use which many make of what they hear. Some make no use of it at all. They hear it, indeed, and assent to it as true and right, and then dismiss it from their minds. If we may judge of our people by their fruits, we must conclude that this is the case with a very numerous class of our hearers. And this is very discouraging. But this is not all. Many of our hearers do worse than that. Some hear for others, and seek the gratification of their wicked feelings towards others, by thinking, and perhaps telling, how well this or that part of the discourse applies to the character and conduct of some neighbor. Some apply what they hear to themselves, not for the purpose of improving themselves by it, but for the purpose of raising a clamor against the preacher as improperly pointed and personal in his discourses. Some hear to criticise and find fault, and raise objections and cavils against what is taught. Some misrepresent what they hear, and make it the occasion of traducing the character of the preacher, and exciting an odium against him as an advocate of absurdities and impieties which he abhors. Some pervert what they hear, to encourage themselves to continue in sin, and make it the means of fitting themselves for destruction. When the preacher knows that such uses are made of his discourse, must he not feel discouraged?

6. Another discouragement which attends the work of the ministry, is a knowledge of the unreasonable expectations which many indulge. We know that some expect from us the same kind of entertainment which is afforded at the theatre: they expect that their passions will be addressed, and their feelings moved, in the same way they are by a well performed tragedy. But this is unreasonable; because, although the bible furnishes many subjects which are capable of high tragic painting, yet, the same bible makes *instruction* the great business of the preacher, and decides that the proper way for the preacher to move the feelings is, by addressing the understanding and conscience, rather than by the exhibition of tragic scenes. Some expect always to be entertained with something new. But this is unreasonable; because the preacher is confined to the bible, which is an old book. Some expect to be taught every thing, without any labor of their own; not considering, that nothing can be learned without the labor of the learner, as well as of the teacher. Some expect that the minister will so preach that his hearers cannot fail of being converted; not considering that Paul may plant and Apollos water in vain, if God does not give the increase. Some expect that the preacher should know every thing, without taking time for study, or having the means of procuring proper books. Some expect that his discourses will be as well studied as if he had nothing else to do; and yet expect that he will spend as much time in visiting, and performing other duties, and attending to other avocations, as if he had no need to study at all. Many expect that he will study in all things to please them; not considering how many others have the same expectation, and that what pleases one will not please another; and that, besides, he is required to study to please God rather than man. When a minister knows that such, and so various, and so unreasonable, and so contradictory, are the expectations of



many, and considers the utter impossibility of satisfying those expectations, must he not feel it discouraging?

7. Another great discouragement which attends the work of the ministry, is a knowledge of the opposition of the natural heart to the truth. The minister of the gospel knows, that he is bound to declare all the counsel of God, whether men will hear, or whether they will forbear. He knows that he must not keep back any thing, nor disguise any thing, nor soften down any thing, nor slide over any thing. And yet, he knows, both from the bible and from his own experience, that "the carnal mind is enmity against God," and, consequently, enmity against the truth. He is anxious to do his people good; and to that end, he is anxious to gain from them a favorable hearing of the truths of the gospel. But he knows that those truths are unpleasant to them, in their very nature; and that if they are so exhibited as to be understood and felt, they will give offence. He knows that he must set before his impenitent hearers correct views of the divine character; but he knows that the more clearly they see it, the more their hearts will rise in opposition. He knows that he must set before them correct views of their own character; but he knows that the more clearly it is done, the more they will be offended. And that minister of the gospel who has done this faithfully, for a few years, has probably had more proofs than he once thought he ever should have, of the prejudice, and want of candor, and self will, and determination not to be convinced, which is natural to every human heart.

8. Another great discouragement which attends the work of the ministry is the return which many make to a faithful minister for all his efforts to do them good. Some, indeed, value the gospel and wish to hear it in its purity; and they esteem its ministers very highly in love for their work's sake. But the number of such is small. Very many seem to think us their enemies because we tell them the truth. And although it ought to be considered the highest expression of real friendship to show plainly to them their true state and character, and point them to the only remedy, very many ungratefully refuse to listen to the kindest admonitions, but turn away with strong expressions of displeasure, and return evil for good, and cursing for blessing. Such returns the faithful ministers of Christ have experienced in all ages. And such returns the Lord and Master plainly told they should receive. He says to them, (Matt. 10, 16—22,) "Behold I send you forth as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." They have often had occasion to adopt the language of the prophet, (Jer. 20. 10.) "I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge upon him." Or, the language of the Psalmist, (Ps. 109. 1—5.) "Hold not thy peace, Oh God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me



without a cause. For my love they are my adversaries : but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love." They have often had occasion to say with the apostle, (1 Cor. 4. 9—13,) "We are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place. And labor, working with our own hands : being reviled, we bless ; being persecuted, we suffer it ; being defamed, we entreat : we are made as the filth of the world, and are the offscouring of all things unto this day." In our times, indeed, the forms of persecution are not all the same ; but the spirit is the same, and very many of the effects are experienced, by faithful ministers now. How often now is a storm of persecution raised against the ministers of the gospel ; and how often are they driven about from place to place, becoming literally, as well as in spirit, strangers and pilgrims on the earth, frequently reduced to the greatest straits, and broken down with poverty and want : and all, for no other reason, than because they adhere to the simple truths of the gospel, and will not disguise them to suit the depraved taste of ungodly men. When a minister knows that he is continually exposed to all this, is it not discouraging ?

9. Another discouragement which attends the work of the ministry, is the want of success. The good minister of the gospel sincerely desires to do good to his hearers. He earnestly longs to see them turned from darkness to light, and from the power of Satan unto God. And when it pleases God to make his labors effectual to the salvation of some, it greatly strengthens his hands and encourages his heart. But how often has the minister of the gospel occasion to take up the mournful lamentation, (Ju. 12. 38,) "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" (Rom. 10. 21,) "All day long I have stretched forth my hands unto a disobedient and gainsaying people." And how trying must it be to a faithful minister, who loves the souls of his people, to struggle with all the discouragements which attend his work, to endure all the trials to which it exposes him, and wear out his days in seeking to do them good, and yet see no other effect produced on the great mass of his hearers, but their being rendered more hardened and stupid, and ripened for more awful and aggravated destruction ! How often, when he has labored, with all his might, to produce some good impression upon them, is his heart pained and sickened within him, to see them only growing worse and worse. And how often, under such circumstances, is he tempted to abandon the work, and in the bitterness of his soul, to adopt the rash resolution of the prophet, "I will not make mention of him, nor speak any more in his name."

10. I will mention but one other source of discouragement to the ministers of the gospel ; and that is, the disorderly walk of many professors of religion. This, indeed, is a great discouragement in itself, and it is the origin of many others, and of some of the most painful and trying that a minister ever experiences. Indeed, I am ready to think that the ungodly lives of some professed christians do more to hinder the success of the gospel, than all other causes put together. How often, when the minister has labored to produce a salutary impression upon the minds of the impenitent, and is encouraged with flattering tokens of success, are all his hopes blasted at once, by the conduct of professed christians ! How often does open and violent opposition to the truth take its rise in



the church itself! And how often are the wicked strengthened and confirmed in their enmity to the gospel, by observing that professed christians feel exactly as they do! How often is the very name of the *church* made a reproach and a by word, by the strife, and contention, and evil speaking, and lust of domination, which are seen among those who profess to be the followers of Christ! What minister of the gospel has not seen these things among professed christians, and had his heart pained, and his hands weakened, and his courage destroyed, in this way?—But I forbear:—for my brethren in the ministry know these things, by their own experience; and language cannot convey to others an adequate sense of all the trials and discouragements which attend the work of the ministry.

A few brief reflections will close the subject.

1. In view of what has been said, it is no wonder if ministers of the gospel are sometimes so discouraged, as to lose their energy of mind, and grow faint in their work. If discouragements have this effect upon other men, so that they sometimes lose their enterprize, and sink down into a state of listlessness and inactivity, what wonder is it, if they sometimes have the same effect upon ministers of the gospel? What wonder is it, if ministers of the gospel, sometimes, when deprived of employment, or expecting to be so, and destitute of the means of providing for a dependent family, should look back with painful feelings, upon other employments, in which they might have engaged, and in which their talents and education would have qualified them to acquire ease, and affluence, and honor; and in view of the numerous difficulties which attend the work of the ministry, should feel their spirits wholly sink, and have no heart to make another effort? Such feelings are wrong, indeed; but in view of this subject, it is no wonder if they sometimes exist.

2. In view of what has been said, it is no wonder if people are dissatisfied with their minister. When we consider how great and arduous are the duties of the ministry, and how numerous and trying are the discouragements which attend it, and think how poorly we are qualified for the work, and how numerous are the mistakes and the faults which we are liable to commit, we cannot think it strange if our people have cause of dissatisfaction. And when we consider the manner in which many attend upon our ministry, the use they make of what they hear, the unreasonable expectations which many indulge, the opposition of the natural heart to the truth, and the influence exerted by disorderly walkers in the church, it is no wonder if many are dissatisfied without cause.

3. In view of what has been said, we see that ministers of the gospel need the forbearance, the sympathies, and the prayers of their people. If the work is so difficult, if we are so liable to err, and if we are pressed on every side with so many temptations, it is not to be wondered at, if we sometimes fail of doing our duty, and furnish occasion for the exercise of forbearance from our people, as well as forbearance from our God. And if our sources of discouragement are so many, and we are so liable to sink under them, we surely need the solace of your sympathies, and the assistance of your prayers. And if an apostle needed to include in almost every epistle, certainly we need to include in every discourse, the earnest entreaty, '*Brethren, pray for us.*'



FROM THE CHRISTIAN MAGAZINE.

SUCCESS OF MISSIONS.

No. I.

Messrs. Editors,

Residing in a part of the country where I frequently hear aspersions cast upon missionaries, and where it is sometimes confidently asserted that no success has hitherto attended missionary labours, I have been led to examine the subject of missions in order to ascertain whether there was any foundation for such assertions. So far as they are believed, their influence counteracts that spirit of diffusive benevolence which characterizes so many of the institutions of the present age. Though it be allowed that the spread of the gospel in the heathen lands is desirable, yet if, after a fair experiment, it is found that all the money and labor bestowed upon the heathen are lost, and that all efforts to evangelize them are likely to prove fruitless—that “our missionaries in the east and west and south are wearing out their lives, and living on public charity without witnessing any beneficial result from their labors,” this fact would doubtless quench the ardour, and diminish the efforts of the friends of missions. But in examining the authentic documents, I have found that this objection, so often repeated against missions, is groundless. The fact is far otherwise, and instead of presenting a cause for discouragement it only tends to animate to increased zeal and extended efforts.

The success which has attended the missionary efforts of the past and present ages furnishes indubitable evidence that these efforts are the means, by which “the Lord shall build up Zion, make her wilderness like Eden, and her desert like the garden of the Lord.” The circumstance that *no more* has been accomplished, is no cause for relaxation, while the fact that *so much* has been accomplished, is full of encouragement. The *one* only shews that the means have been very inadequate, and calls for their increase; while the *other* teaches that nothing done in this good work shall be in vain. In the words of another, “The wilderness has not assumed the aspect of Eden in a moment, and we did not expect it; but one green spot after another has appeared and every thing indicates that it will, ere long open upon the eye in all the richness and beauty of a bright and vernal landscape.”

As the alleged want of success has probably prevented many contributing their aid to this work, and as no objection could be more groundless, a brief narrative of facts may be useful to the readers of your valuable Magazine. In this narrative the writer will studiously preserve the phraseology of the original and authentic documents, except when obvious reasons require a deviation. Before entering directly upon the consideration of facts relative to the success of missions at the present time, it may be gratifying to notice briefly the missionary spirit and labours of the first settlers of New-England. Our forefathers had a truly missionary spirit. It seemed to be a primary object with them to extend the happy influence of that religion for the enjoyment of which, they came to this western world. They were not satisfied, when they had found an asylum, in which, they could worship God without molestation, agreeable to the dictates of their consciences, but they were desirous that the



natives of the wilderness should participate with them in the blessings of the gospel. The most distinguished of the missionaries to the Aborigines of New-England were Elliot and Mayhew.

Elliot, commonly called the Apostle to the Indians, was settled in the ministry at Roxbury, in 1632. He was happy among his people. But his benevolence was too expansive to be confined by parochial limits, while the heathen on his borders were perishing for lack of vision. He applied himself to the study of the Indian language. In a short time he was able to speak it intelligibly, and soon published an Indian Grammar, at the end of which he added as his motto, "Prayers and pains through faith in Christ will do any thing." Under the influence of this sentiment, he entered upon his missionary labours. Says his Biographer, "The tribes that roamed through the desert became dear to him, like his own people, and he often forsook the charms of civilized and cultivated society to reside with men, who were not only unacquainted with every thing called *urbanity*, but who wanted comfortable means of subsistence; with whom he would associate days and weeks to instruct them in divine things—and also acquaint them how they could improve their condition upon the earth. He partook with them in the hard fare, with locks wet with the dews of the night, and exposed to attacks from the beasts of the forests."

When he began his mission there were about 17 or 20 tribes within the limits of the English planters. Through his influence many of them soon became sensible of their need of instruction, and expressed their desires to change a savage for a civilized life. Undismayed by opposition, his labours were unwearied through all the surrounding country. And all his efforts were successful. He translated the Bible into the Indian tongue, and established schools for the instruction of the natives. The character of the Indians was gradually changed. In 1674 there were 14 towns of christianized Indians. In 1687 there were eighteen christian assemblies and six churches. These christianized Indians held a rank decidedly superior to other natives.

Soon after Elliot commenced his missionary labours, the celebrated Mayhew imbibed the same spirit, and engaged in similar labours on Martha's Vineyard. After having learned the language of the natives, he went from house to house, to convince them of their fallen and degraded state, and inform them of the way of salvation by Jesus Christ.

He did not expect that the religion of the natives which was connected with the earliest associations would be changed at once for the christian religion. But by a disposition to encounter difficulties and persevere amidst trials, he was led at last to reap the reward of his labours. Several became seriously impressed by divine truth, and the way was prepared for public worship among them. The influence of this single missionary was soon very extensively felt.

Indians of distinction were favourably impressed, and some cordially embraced the gospel. Some of these became zealous in their efforts to assist the missionary. Their influence extended to others, and soon whole families embraced the christian religion. On one occasion, after a discourse by one of the natives, twenty-two professed to be penitent for their past sins. At another time fifty came in one day to join the worshippers of God. Within eight years two hundred and eighty-two were brought to renounce their false religion. The influence of this change upon the savages was very salutary. They now bound themselves to be



governed by christian principles. On this basis a civil society was formed, rulers appointed, and schools established for the instruction of their children.

Finding his labours too extensive and arduous for one, he left the country for England to solicit aid. The ship in which he embarked was cast away, and he was never heard of again. His venerable father, then Governor of the Island, had always taken a deep interest in the mission, and now finding no probability of obtaining a regular minister, he was induced to attempt the work himself. Though about 70 years of age, he applied himself with diligence to the study of the Indian language, and condescended to become a missionary among the poor natives under his authority. He laboured successfully among them until he was 93 years old, and then left the work to a pious grandson. Such was the success of this mission, that this grandson of the venerable Governor, and son of the first missionary among them, had the satisfaction of seeing fifteen hundred praying Indians, which was about two thirds of the whole number on the Island. The success of Missionaries continued in the Mayhew family for more than a century and a half, and under their influence the whole island became christianized.

By the labours of Elliot and the Mayhews the character and condition of the natives were greatly changed. The influence of the christian religion was seen in all their concerns. They became moral, industrious, and in a good degree civilized. By these missionaries a good foundation was laid for civil and religious society among the Indians. Had their pious labours been followed up by a succession of faithful and devoted missionaries, we doubt not their influence would have counteracted those causes which corrupt and degrade the Indian, or make him flee before the white man. In order to see the triumphant success of missionary efforts, we must consult the history of those stations where the heathen are not so fluctuating as were the aboriginals of New-England. This we propose to do in future numbers. From this brief narrative we learn, that the Indians are capable of being christianized and civilized, and also how much may, by the divine blessing, be done the by well directed labours of a few pious and devoted missionaries.

W.

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#### A VISITER FROM THE EVENING STAR.

The madness of men in neglecting to prepare for death and eternity is very ingeniously and forcibly illustrated in the following piece written by the late Jane Taylor. It is one of the last and happiest productions of her pen.—*N. Y. Observer.*

In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the East, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanour forbade the idea of his being either a barbarian or a



lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd, concluding him to be one of their deities, were proceeding to pay him divine honours: but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands to heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandize from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and the viol, and the sound of the millstone were continually heard; and craftsmen of all kinds of craft were there: and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star, which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration this brilliant world of yours, ever one of the brightest gems of our firmament: and the ardent desire I had long felt to know something of its condition was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man? and explain to me more fully than I yet understand all that I hear and see around me."

"Truly, sir," replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presently initiated in those arts of



luxury and pleasure which were there well understood. He was introduced by his obliging host to their public games and festivals, to their theatrical diversions and convivial assemblies; and in a short time he began to feel some relish for amusements, the meaning of which, at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself with diligence, and was becoming in a manner reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"Is is," replied the noble, "a place of public interment."

"I do not understand you," said the stranger.

"It is the place," repeated his friend, "where we bury our dead."

"Excuse me, sir," replied his companion, with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant of in my own world, but of which I have as yet had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for if I have any clue to your meaning, this surely is a matter of more mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman, "you must be indeed a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes: nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uniformed on the subject.—But truly, sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

"Alas," replied the adventurer, "I must submit to the conditions of my enterprise; of which till now I little knew the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spoke, his voice faltered, and his whole frame shook violently; and his countenance was as pale as death, and a cold dew stood in large drops upon his forehead.

By this time his companion, finding the discourse becoming more serious than was agreeable, declared he must refer him to the priests for further information; the subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die;—are not you to die also?"

His friend, evading these questions, hastily conducted his importunate



companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned that, by the performance of certain conditions before death, his state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till to-morrow.

"How!" exclaimed the novice, "say ye not that death may come at any hour?—may it not then come this hour?—and what if it should come before I have performed these conditions! O! withhold not the excellent knowledge from me a single moment!"

The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor; but who shall describe the ecstasy of his happiness when he was given to understand that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. "If, then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful. What a favour is this which is granted to me in being sent to inhabit a planet in which I can die!"—The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing!" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which you say I may possibly sojourn in your planet!"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he; "for consider how soon this period will be past: what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me."

Accordingly, from that period, continued the legend, the stranger devoted himself to the performance of those conditions on which, he was told, his future welfare depended; but, in so doing, he had an opposition to encounter, wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages. Nothing could equal the stranger's surprise at this circumstance; as well as that of his fellow citizens appearing, generally, so extremely indifferent as they do to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and



pleasures for that short part of their existence in which they were to remain in this planet, he could consider it only the effect of disordered intellect; so that he even returned their incivilities to himself with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer—"Oh," he would say, "I am to die—I am to die."

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*From the Utica Christian Repository.*

## THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY—BY BUNYANUS.

### CHAPTER IV.

Now I beheld that the pilgrims had arrived at the house of the Interpreter, where they knocked, and one opened the door, and inquired who they were, and what they wanted. Then Thoughtful told him they were pilgrims who entered this way at the Wicket gate, and were bid to call at the house of the Interpreter, to be more fully instructed in the King's statutes. So they were desired to walk in, and were introduced into the presence of the Interpreter, a venerable old man, of a grave, but pleasant countenance, who desired them to be seated, and then inquired who they were, and how they had come in at the gate, and what they had met with by the way; and they told him. Then he said,

*In.* You did well in not exchanging your books with Mr. Plausible. He is an impostor, and an enemy to pilgrims; and by good words and fair speeches he deceiveth the hearts of the simple. He knows that none are approved by the Lord of the way, but such as love his statutes, and obey them. He desires, therefore, to keep them ignorant of these, or to make them believe they are different from what they are. For this purpose he wishes to deprive them of their books, or destroy their confidence in them. And if he cannot prevail upon them to take his mutilated and erroneous copies, he often fills their minds with doubts as to the correctness of those they have, and greatly hinders their improvement and comfort in perusing them. As for his pretended Improved Version, it was indeed made by men of learning and abilities; but they were men who wished to degrade the character of the Prince Immanuel, and rob him of his honors. They wished also to misrepresent the character, and government, and designs of the King, and to make it appear that he would not destroy his enemies and burn up their cities with unquenchable fire. His other copies are more or less erroneous, in order to suit the different inclinations of those who may be willing to exchange. That made by John the Itinerant, does not indeed, like some of them, degrade the Prince Immanuel to a mere fallible, peccable man, nor deny the existence of the Holy Comforter, nor the everlasting punishment of the King's enemies: but if you should compare it with your own copies, you would perceive that it is intended to conceal many of the doctrines



which your copies teach, and to favor those which he labored to establish; and that it differs from yours in so many places, that its tendency must be to weaken the confidence of the feeble minded in any copy, and make them believe that there is no dependence to be placed on the King's statute book; and thus prepare them to be carried about with every wind of doctrine, and become a prey to every deceiver.

*Ardent.* I confess that I was too much inclined to listen to Mr. Plausible, and was disposed to receive his books. But I desire to be thankful that I have escaped the danger.

*Th.* I wish to know what ground we have to depend upon the correctness of our present copies of the King's statute book, that my confidence in it may not again be shaken; for I confess that Mr. Plausible's discourse made some impression upon my mind also.

*In.* As to the correctness of the original copy of which your copies are a translation, I would observe, that the most learned of the King's servants have carefully compared all the copies that could be found in the different parts of the world, and taken down a statement of every variation, even in the manner of spelling the same words, and published the result of their labors; from which it appears, that the copies in present use cannot differ, in any important particular, from those which were written by the King's scribes. And as to the translation you have, it was the joint labor of forty-seven of the most learned of the King's servants that could be found, in a learned age, and is the copy distributed by all those corporations which the King has caused to be established for the wider circulation of his statute book, in which corporations are included the most learned of the King's servants now living. So that you may judge yourselves whether there are likely to be any important defects in it. No; whatever Mr. Plausible may pretend, you may depend upon the copy you have, and receive whatever it contains, as the pure word of the King.

*Th.* I wish to be informed also, how I shall know what is the true sense of the King's statute book; for I find that it is interpreted differently.

*In.* The most important requisite, in order to arrive at the true sense of the King's statute book, is a humble, teachable disposition. The Prince Immanuel hath said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." A disobedient heart is the only important difficulty in the way of a right understanding of the King's book. If you feel your own ignorance, and are willing to be taught by the King, and to receive and obey whatever he teaches, without murmurings and disputings, you will be likely to find no difficulty.

*Th.* But I have heard it alleged, that the King's statute book is very dark and difficult to be understood; and that it is in vain for persons of common understanding to try to know what it means.

*In.* That is the language of those who are too indolent to search, or who are disposed to disobey. Remember, that it is a revelation from the King, not merely for the use of the learned, but for those of common understanding also. It is an impeachment of his wisdom and goodness to suppose it is not well adapted to answer the purposes for which it was given.

*Th.* By what rules of interpretation shall I determine what is the true sense of any passage?

*In.* By the same rules that you determine what is the true sense of



any thing that is said to you. Consider the connexion, and what is the subject of discourse, and let the words be understood according to their plainest and most obvious import when used in such a connexion.

*Th.* Are not the same expressions used sometimes figuratively, and sometimes literally?

*In.* Yes: But the connexion will always decide. If they are used figuratively, the connexion will make it manifest; and it will show also what is the meaning of the figure. If the connexion furnishes no reason why the expression should be understood figuratively, it ought to be understood literally. You must not think you may understand an expression figuratively or literally at your pleasure. This would destroy the use of the King's book altogether, and make every man's own fancy his rule.

*Th.* I have heard it alleged also that some universal terms, such as *all*, *every*, *forever*, *everlasting*, are sometimes used in a limited, and sometimes in an unlimited sense. How shall I know which sense to attach to them?

*In.* All words which have an unlimited sense, ought to be understood in that sense, unless there is something in the connexion which plainly fixes a limitation.

*Th.* How is it then that the advocates of error often seem to have so much from the King's book to support their opinions?

*In.* Most of the advocates of error believe some truth, as well as some error. They can bring proof from the King's book, to support every truth they believe. And when they wish to oppose any truth, they usually state it wrong, so that it has the appearance of an error; and thus they seem to bring much against it from the King's book. They also wrest what is contained in the King's book, so as to make it seem to bear upon the point in dispute; or they try to keep the point in dispute out of sight, and set up something else, which is a truth, instead of it, and having proved that, they pretend they have gained the point in dispute, when, in reality, they have not touched it at all. By such arts, they often impose upon the credulous and unthinking.

*Ard.* I trust we shall be disposed to take the King's book for our guide, and embrace whatever it contains. I long to see the rare and profitable sights which pilgrims have formerly seen here.

So the Interpreter took the pilgrims into his significant rooms, and shewed them those things which had been seen by the pilgrim Christian, and also those which had been seen by Christiana and her company. After this was done, and they had conversed upon them sufficiently, he took them to see certain other things, which he thought might be profitable to them.

First he took them to the door of a prison, where, looking through the grates, they saw a man made fast in irons; and they saw also that the doors of the prison were locked and barred upon him: Then there came one who looked through the grates, and called to the man, and bid him come out, and offered him a great reward if he would do so. Then said the man, why do you mock me? You see I cannot come out, for I am fast bound in chains; and the doors of the prison are also closed upon me. Alas! I would gladly come out if I could.

Then said the pilgrims, what means this?

*In.* This shows the absurd conduct of many who teach that the Prince Immanuel died for the elect only, and that all men are under a natural



*inability* to comply with the invitations of the gospel; and yet address those invitations to all indiscriminately, and urge them to comply; when according to their own scheme, they *cannot* comply if they would.

But, follow me to another apartment.

So they followed him to another apartment, where also there was a prison, with a man in it as before. And while they looked, one came and threw open the prison doors, and went to the prisoner, knocked off his chains, and set him on his feet, so that he walked about freely. He then invited him to come out, and offered him great rewards if he would comply. But the man answered, I love my prison, and *cannot* leave it; I despise your rewards, and *cannot* accept them. I *cannot* come out.

Then said the pilgrims what means this?

*In.* This case illustrates the real situation of the sinner. What the Prince Immanuel has done, has unbarred his prison doors, and knocked off his chains. He *can* come out, if he will. But he *will* not. He loves his prison, and is unwilling to leave it. He despises the rewards which are offered, and will not accept them. He also says he cannot come out; but it is plain, that his *cannot* is only a *will not*. His *inability* to come out is wholly a *moral inability*. It is nothing but disinclination.

Then the Interpreter took them to another place, and bid them look into two dark rooms, and tell which of them was clean. Then said the pilgrims, we cannot tell; they appear to be both alike.

Then the Interpreter called for one to bring a light, and bid them look again, which they did. And they saw that one of the rooms was entirely clean; but the other was exceedingly foul; loathsome reptiles were crawling upon the floor, and spiders, bloated with poison, were creeping upon the walls, and dangling from the ceiling.

Then said the pilgrims, what means this?

*In* This illustrates one effect of the faithful preaching of the gospel. Before the light of truth comes, men may appear to be perfectly alike, and seem to have the same temper of heart; as the two rooms appeared to be alike, while no light shined into them. But the light of truth makes manifest. When the truths of the gospel are clearly exhibited, those who have a clean heart will be made manifest; and those whose hearts are foul as this room will be made manifest also. And whereas the bringing in of the light, was not what made the room foul, but it only discovered the foulness which was in it already, so the clear exhibition of the light of truth is not to be found fault with, as though it made men so much worse, as it soon discovers them to be.

Then he took them to another place where was a dark room, and a man entering with a light in his hand: a thief, who was there for the purposes of plunder, stepped towards him, and endeavored to strike the light out of his hand. But when he had made several attempts to do that, without success, he began to strike at the man who bore it, that he might knock him down if he could.

Then said the pilgrims, what means this?

*In.* This illustrates another effect of the faithful preaching of the gospel. When the light of truth is brought in, and begins to discover the true character of the wicked, as they love darkness rather than light, because their deeds are evil, they hate the light and try to extinguish it. They deny the truth and try to make others disbelieve it. But when these attempts do not succeed, and they cannot extinguish the light, nor



conceal themselves from it, their enmity is roused against him who bears it, and they try to get him out of the way, that the light may no longer shine, to disturb them in the execution of their designs.

Then he took them to another place where was one playing upon a musical instrument, to a room full of people. But they saw that the people paid very little attention to the music, being busily engaged in conversing with each other, or in taking notice of each other's dress, or in exhibiting their own: and some of them seemed to be very drowsy and almost asleep. Then the Interpreter bid the pilgrims ask the people how they liked the music; and they all answered that they liked it exceedingly; they thought it was very fine indeed; they had never heard better. So the pilgrims kept looking, and soon after, the whole company seemed to be all attention to the music; every one was awake, every noise was hushed, every eye was fixed, and every ear was open. Then the Interpreter bid the pilgrims again ask the people how they liked the music; and now they answered different ways. Some declared they had never heard it before, but liked it well. Some said they had before only heard a few notes at a time, and they liked it now better than ever. But many of them exclaimed against it, as the worst they had ever heard. The instrument they said was out of tune, and made dreadful discord; and the performer discovered a strange want of taste. They thought he had altered unaccountably for the worse, (though the pilgrims had perceived no alteration;) and some said, if he did not soon mend his hand, they would hear him no longer.

Then said the pilgrims, what means this?

*In.* This illustrates another effect of the faithful preaching of the gospel. When a preacher who has the character of preaching well, comes to a congregation who are in a stupid state, having their minds occupied with worldly pleasure and amusements, they are ready enough to think he preaches well, and to join in extolling his performances, though they had not in reality heard them so as to be qualified to form any judgment. But afterwards, when their attention is excited, and they hear so as to understand what he preaches, those who really love the gospel like it better than before; and some, who have never heard with serious attention and self-application, having now the truth set home to their consciences and their hearts, and feeling its sanctifying power, are well pleased. But those who really hate the truth, are now greatly displeased; and remembering that they had before expressed their approbation, they think the change is in the preacher, though in reality he preaches the same truths; and many of them are now so much provoked, that they declare they will not hear such things any longer, though they are the very same things they joined in commending a little while before.

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THE MIRACLE.

*A German Parable.*

"One day in Spring, Solomon, then a youth, sat under the palm-trees, in the garden of the king, his father, with his eyes fixed on the ground, and absorbed in thought. Nathan, his preceptor, went up to him, and said, Why sittest thou thus, musing under the palm-trees?



"The youth raised his head, and answered, Nathan, I am exceedingly desirous to behold a miracle.

"A wish, said the prophet, with a smile, which I entertained myself in my juvenile years.

"And was it granted? hastily asked the prince.

"A man of God, answered Nathan, came to me, bringing in his hand a pomegranate seed. Observe, said he, what this seed will turn to! He thereupon made with his finger a hole in the earth, and put the seed into the hole, and covered it. Scarcely had he drawn back his hand, when the earth parted, and I saw two small leaves shoot forth; but no sooner did I perceive them, than the leaves separated, and from between them arose a round stem, covered with bark, and the stem became every moment higher and thicker.

"The man of God thereupon said to me, Take notice! and while I observed, seven shoots issued from the stem, like the seven branches on the candlestick of the altar.

"I was astonished, but the man of God motioned to me, and commanded me to be silent, and to attend. Behold, said he, new creations will soon make their appearance.

"He therefore brought water in the hollow of his hand from the stream which flowed past, and lo! all the branches were covered with green leaves, so that a cooling shade was thrown around us, together with a delicious odour. Whence, exclaimed I, is this perfume amid the refreshing shade?

"Seest thou not, said the man of God, the scarlet blossom, as shooting forth from among the green leaves, it hangs down in clusters?

"I was about to answer, when a gentle breeze agitated the leaves, and strewed the blossoms around us, as the autumnal blast scatters the withered foliage. No sooner had the blossoms fallen than the red pomegranates appeared suspended among the leaves, like the almonds on the staves of Aaron. The man of God then left me in profound amazement.

"Nathan ceased speaking. What is the name of the godlike man? asked Solomon hastily. Doth he yet live? Where doth he dwell?

"Son of David, replied Nathan, I have related to thee a vision.

"When Solomon heard these words he was troubled in his heart, and said, How canst thou deceive me thus?

"I have not deceived thee, Son of Jesse, rejoined Nathan. Behold in thy father's garden thou mayest see all I have related to thee. Doth not the same thing take place with every pomegranate, and with the other trees?

"Yes, said Solomon, but imperceptibly, and in a long time.

"Then Nathan answered, is it therefore the less a divine work, because it takes place silently and insensibly? Study nature and her operations; then wilt thou easily believe those of a higher power, and not long for miracles wrought by a human hand."

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ANECDOTE.

*Imposition exposed.*—About the dawn of the reformation in Scotland, pretended relics being in great repute, a Roman pedlar, who had a large stock of them, opened his pack near Haddington. Among other varieties,



he had a bell which had a rent in it said to have been occasioned by a false oath ; and pretended that such was its sacred sensibility, that if any person with his hand on it dared to swear falsehood, it would rend, and the swearer's hand cleave to it ; but if nothing but truth was sworn it would not rend, nor the swearer's hand cleave to it. One Fermor, a sensible man, bent upon exposing this pretence, begged allowance to swear with his hand upon this bell ; and holding it up to the multitude, that they might see in what condition it and his hand were, he laid his hand on it and solemnly swore, '*That the Pope was Anti-Christ, and his Cardinals, Archbishops, Bishops, Priests and Monks, locusts from hell to delude men from God, and they would return to hell.*' Lifting his hand freely from the bell, he held it up to the multitude, that they might see that no change had been made upon it ; and that according to its owner, he had sworn nothing but the truth. The pedlar slipped off ashamed, nor did any more of his sort trouble the nation.

*Brown's Church History.*

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FROM THE BOSTON RECORDER.

ON IMPRUDENT SPEAKING.

*"The tongue is a fire, a world of iniquity, it sets on fire the course of nature, and is set on fire of hell."*

The design of this paper is not to bring into notice what is commonly understood by false speaking, but a speaking of the supposed or real faults or imperfections of absent persons, especially in the presence of children.

There are evils, which result from unnecessarily speaking of the real, or supposed faults of absent persons, which are too seldom considered.

First, it is a waste of precious time.

Time is wasted, when it is needlessly spent : It is needlessly spent, when employed in needless occupations : And it is needlessly occupied, when we speak of the real or supposed failings of others, unless obvious good will be the result. In all other cases, it is a waste of time ; therefore wrong. Dr. Young, speaking of the preciousness of time, says,

*"Part with it as with money, sparingly ; pay*

*"No moment, but in purchase of its worth ;*

*"And what is worth ? ask death-beds, they can tell."*

2. There is danger of exaggeration.—It is rare, if ever, we speak of the failings of absent persons, out of pure friendship to them and to truth. In speaking of the faults of those for whom we do not entertain sentiments of entire friendship, we are very liable to exaggerate their faults. A person may even do this unconsciously. Through the depravity and deceitfulness of the heart, without meaning to do it, he may give it a coloring, which will amount to exaggeration, as it will convey an idea that the fault is greater than it really is.

3. There is danger of misrepresentation.—What is related may come through several hands ; it may be too highly colored ; it may come with designed, or undesigned, additions ; or some important part may be omit-



ted : different words from the original may be used in the recital, which convey a different meaning ; or the same words may be used in the recital, which convey a different meaning ; the same words may be used, and yet, in a different connexion, emphasis, or manner, convey a different idea from what was intended. Also, by the omission of some circumstance, or circumstances, which have an important bearing on the subject, a very different construction will be put upon the language and conduct in question. And we find it true, in fact, by some means or other, that scarcely any report can go from one house to another, without some exaggerations or misrepresentations. Hence, the person spoken of is injured. He loses the respect to which he was entitled, and with it the influence among men, which otherwise he would have.

If children hear such unsavory conversation, they will imbibe strong ideas of the man's unworthiness of respect, and will be likely to treat him accordingly. And if he be capable of using a good influence for his own benefit, it is so far lost by your imprudent speaking. The young, having imbibed, will retain the sentiments you have unguardedly and ungraciously given them of the man, as long as they live. And still he may be a man worthy of the high respect of all.

4. It is injurious to those who relate, and to those to whom the relation is made.—It dissipates the mind of such as are accustomed to such traffic, by tossing it about on every foolish and slanderous report, and away from subjects of permanent utility. The mind familiarizes itself with faults and crimes ; and, by imperceptible degrees, loses the salutary influence of the moral principle. And if the person slandered, (if I may call it slander,) is capable of exercising a good influence over the young, that influence is lost on them, as they have received from your recital, or loose conversation, a contemptible idea of that man. They will carry to their graves such opinions of him as will effectually prevent their profiting by the best efforts he is capable of making.—Those who are at all acquainted with the power of prejudice on the human mind, and especially on the minds of children, can easily believe the above positions.—Those prejudices, or preconceived opinions will be likely to grow with their growth and strengthen with their strength. And scarcely can a counteracting influence be found, of sufficient power ever to eradicate those false impressions from their minds.—They will not be able to weigh in an even balance the foibles or the crimes of other men. They attend not to the various circumstances and probable coloring of the things, and make no allowances, which mature minds would probably make ; but all with them is plain, established truth, however venial or trivial the supposed foible or crime may be.

If such is the general tendency of imprudent speaking on character, it must be most pernicious in relation to ministers of the gospel. A stigma may be fixed upon a minister, which will forever fortify the mind of a child against the truth he may preach, or good instructions he may occasionally give. Those early impressions are durable as inscriptions in marble, and will have a baleful influence through life. However trivial a failing may be, if spoken of by those whom they esteem, in a serious way, children will consider it a crime, and the minister unworthy of his office. If spoken of in a careless or ludicrous way, it will beget, in the young mind, contempt, which will not only prevent the reception of truth from that minister "with all readiness of mind," but all his instructions will be



heard, if heard at all, with a sort of contemptuous jeer, and they will treat him with scornful derision wherever they may see him.

Further—Their unlogical minds will judge all ministers much alike.—From the few of whom they have heard what they judge criminal and contemptible, they judge all other ministers, and can early learn to cast a sneer of contempt upon the whole order of the priesthood.

But the evil stops not here. They early learn to condemn the office itself. The personal treatment of ministers, and the estimation in which they are held, considered in itself, is comparatively of little consequence. But they will associate the office with the persons holding it. And if they condemn the office, it would be strange if they did not religion, which characterizes the office. Both would fall below veneration and serious regard. The almost vacant minds of children, who are all eye, and all ear, and who yet are intelligent, do, undoubtedly, take more notice, receive more ideas, and retain more of what they hear, than is generally imagined: and especially, if what they hear, is of the nature of narrative, or of a slanderous character, which but too well accords with the tone of their depraved natures. Besides, children generally believe what their parents say. It is all truth; they take it for granted; never call it in question, and never examine for evidence.

It follows, then, that parents especially, and all others, should be exceedingly cautious how they speak, and what they say, in the presence of children, concerning any person, but most especially concerning those, who minister in holy things. It is undoubtedly true, that many, who grow up “despisers of those that are good,” scoffers at religion, and at length become infidels, received their first unhallowed impressions in the family circle, where the best should be made, and where the best are easily made.

If, then, you wish your children to be good citizens and good christians, be extremely cautious how and what you teach them,—how and what you say in their presence. Attend to the philosophy of the human mind. The young mind is easily susceptible of impressions. And when they are made, be they of whatever character, they are indelibly made. You are forming those young immortals for noble, or ignoble deeds—for places of honor, or infamy—for joy, or for sorrow. O! that the minds of parents—of all, to whom is committed the care of children, might be duly impressed with a sense of their high responsibility. They are accountable to God for what their children become. It depends on them, under God, whether they be honourable or base. “Train up a child in the way he should go, and when he is old he will not depart from it.”

PHILANTHROPOS.

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### APHORISMS.

Nothing is such an obstacle to the production of *excellence*, as the power of producing what is *pretty good* with ease and rapidity.

The same littleness of soul that makes a man despise inferiors, and trample on them, makes him abjectly obsequious to superiors.

Men never sin with less restraint than when they are influenced by false principles of conduct.



FROM THE FAMILY VISITOR.

## SONG OF FAITH.

How sweetly glides the tranquil hour  
 When I with my Redeemer dwell :  
 While o'er my head His blessings pour,  
 And round my heart His mercies swell.

The thoughts of long-enduring grief  
 With saddening recollections come :  
 But with them comes the sweet belief  
 That thus He drew His wand'rer home.

Full many a pang He gave my heart,  
 While stubborn sin repell'd His power ;  
 Yet still He heal'd the poignant smart,  
 When yielding nature shrunk no more.

E'en in the darkest hour of wo  
 When distant seemed the promis'd aid,  
 His accents breathed in murmurs low  
 "I come to thee ; be not afraid !"

Then rose my failing courage high  
 While wondering friends their counsel gave ;  
 They saw not that the Lord was nigh,  
 And knew not of His will to save !

'Twas then He rescued from its strife  
 The soul that sought His strength to prove ;  
 And as His mercies sweetened life  
 That soul rejoiced to share His love !

Now sweetly glides the tranquil hour  
 When I with my Redeemer dwell ;  
 For o'er my head his blessings pour,  
 And round my heart his mercies swell.

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*To Correspondents.*—Several communications from L., and one from TROPHIMUS will receive due attention. We regret that HONESTAS is unavoidably postponed till our next.